

★ FEBRUARY, 1887. ★

The American Missionary

VOL. XLI.
NO. 2.

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Relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to Rev. James Powell, D.D., or to the District Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters or post office orders may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

VOL. XLI.

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American Missionary Association.

WE REMIND our readers that the National Council and the annual meeting have placed before us a high mark in asking from the churches \$350,000 the current year. That sixty per cent. advance upon the contributions of last year will not be made without the consciously directed efforts of our friends to secure it. We are happy to announce that quite a number of the churches whose contributions have been taken since the annual meeting have made the advance, some of them reaching even a hundred per cent. over the contributions of the preceding year. Let the matter be brought to the attention of the churches and kept before them, and they will rise to the occasion. They have both the means and the disposition.

CAN YOU do anything to increase the list of subscribers for THE AMERICAN MISSIONARY? That is one way in which you might help us. Every mail brings voluntary testimonials of the high esteem in which our magazine is held by its readers. We could easily fill our pages with extracts. The subscription price is so low—fifty cents—that we cannot offer premiums or make reduction for clubs. We do ask, however, for a greatly enlarged increase in subscriptions on the purely business ground that the magazine is worth the subscription price, and more, too. Can you do anything to help us in this direction?

AN EXAMPLE.—Rev. A. F. Newton, of Marlboro, Mass., one Sunday in last December preached to his people on Christian Reading in the home. He circulated among the congregation a list of the missionary magazines and religious papers which, in his judgment, ought to have a place in every family. THE AMERICAN MISSIONARY, of course, was among the number. We presume that other ministers have done substantially the same, but knowledge of Mr. Newton's effort having come to us, we take occasion

to specially mention it. Our conviction is strong that if all our pastors were to go and do likewise, there would be a great increase in the number of our subscribers, and during the year corresponding increase in contributions, sympathy and prayer for our work. We commend the example of Mr. Newton to the brethren.

WE REGRET to say that Rev. J. L. Withrow, D. D., has, in consequence of his call to Chicago, sent in his resignation as a member of our Executive Committee, a position that he has held since 1883. Our churches ought to know Dr. Withrow's fidelity. Once a month he made the journey from Boston to New York in order to attend the meetings. It was very rarely that he was absent. Our good wishes and prayers accompany him into his new field in the West.

THE vacancy thus made has been filled by the Executive Committee in the unanimous election of Rev. Jas. W. Cooper, D. D., New Britain, Conn. Dr. Cooper has kindly consented to serve. He is not a man willing to accept a position as a mere figure-head, and the churches may be assured that the interests of the Association will be faithfully served by him. He is a man of business and executive ability in a marked degree, and we shall welcome his counsel and wisdom in the administration of the Association's affairs.

THE Thomasville (Ga.) *Times* speaks very commendatorially of the American Missionary Association's work in Thomasville. It refers with evident pleasure to the erection of our building for the Connecticut Industrial School, and speaks of our missionaries who are now carrying on the school in temporary quarters until the new building is completed, as follows: "These ladies are engaged in a work which commends itself to all classes of our citizens. They will receive, as they should, every encouragement and courtesy at the hands of the people of Thomasville."

THEY had a good time at Fisk University, Thanksgiving Day. Sermon by Prof. Bennett in the forenoon, athletic sports on the campus in the afternoon, and a praise meeting in charge of Pres. Cravath in the evening. Dr. Cravath spoke of the university as a family in connection with the thought that family reunions were the characteristic form of observing the Thanksgiving anniversary. Testimony of personal reasons for thankfulness were given both by teachers and students. One was thankful that after having been twelve years in the university he had at length been led to give himself to the Lord; another, a newcomer, that the way had been opened for him to come to Fisk, where he had been received as a

child into the family; some for hardships and trials endured, others for what Fisk University had been to them and had done for them. A very fitting and enjoyable observance of the day this was, certainly.

THERE ARE 8,000 liquor saloons in the city of New York. Last year they paid for licenses \$600,000. This money, strange to say, is divided up among charitable and reform institutions in the city. Saloon keepers pay \$600,000 for protection by law, while they carry shame, sorrow and ruin to tens of thousands of their fellow-beings. Surely the American Missionary Association ought to receive the \$350,000 asked from the churches, as it tries to carry the Gospel to twelve millions of the most neglected and ignorant of our American population.

OUR ROLL OF HONOR.

According to custom, we publish this month a list of our mission stations and the names of the missionaries. It furnishes a fruitful field in which to glean valuable information. A glance at it shows the magnitude of our work. There are 215 stations, in charge of 422 workers. Each station is a centre at which mission work is organized for all the region round about. To him who scans it carefully the list reveals the variety of the work. It is both evangelistic and educational. Church planting and building; Sunday-school work; primary, normal, industrial, collegiate and professional training, are all represented, because the people need to be instructed in everything secular, social and religious, that pertains to civilized life and well-ordered society.

If facts and incidents in the lives of individual missionaries and in the development of work at specified points are ascertained (consult back numbers of *THE AMERICAN MISSIONARY*) and brought into the public meeting, interest cannot fail to be awakened; nor will the interest be evanescent; it will go home with the people; it will stay with them; it will secure a place in their thought and prayer; it will get into the contribution box; it will reach the field.

Some of the stations, by reason of special agencies, as, for example, Fisk University, have become well known; but for the greater part they are indefinitely thought of in the mass. The same is true of the missionaries. Only a few of them are widely known. Yet in their isolation, bearing obloquy and reproach for their work's sake, misjudged as to their character and mission, even by Christian ministers and church members who keep aloof from their acquaintance and fellowship, it is natural that they should crave the expressed sympathy of those they represent. It would lighten their burdens and brighten their path to feel that they are known and remembered by name in the churches at home.

There is one thing to be noted which a mere study of the list does not reveal, and that is: our missionaries are a very happy band. Despite the discouragements and trials incident to their work, they are neither cast down nor discouraged. On this point their testimony is strong and continuous. They have the joy of their Lord's presence and the sustaining power of His almighty grace. "I will never leave thee, nor forsake thee," has become the gladsome song of their hearts.

They are happy, too, in the knowledge that they have so many friends and such generous supporters. The fact that the list of their names is so long proves to them that their work has taken a large hold upon the churches. The fact that contributions come from so many churches and individuals, in amount sufficient to maintain so great a work as the Association is carrying forward, is a demonstration that they have the love and hearty support of tens of thousands, some of whom make large sacrifices to contribute as they do. They know that there are thousands who eloquently plead their cause and defend their good name before the public, and on bended knee remember them and their work at the Throne of Grace.

They are happy, also, in the knowledge that they are loved and honored by those for whom they labor. Father Riggs was almost worshipped by the Indians who knew him. E. A. Ware is a sainted name that thousands of colored people, young and old, are ready to rise up and honor, and whose very mention is an inspiration in their hearing.

We recall to our readers words spoken by Prof. W. A. Crogman, himself a fine specimen of the Christian scholar and thinker such as his race is capable of producing under Christian training. We quote from an address he made two years ago Thanksgiving Day, before the Atlanta University, of which school he is a graduate: "If I were asked to-day what one thing since the close of the war has contributed most to the permanent prosperity of the South, I unhesitatingly answer, Christian charity. When the victorious army of the North was passing in review before President Johnson in the streets of Washington, another army, vastly inferior in numbers, imbued with a different spirit, and armed with no other weapons than the Bible and the spelling-book, was marching under the eye of God down into this very field from which Grant and Sherman had but recently withdrawn. Silently came they into the field. There was no heralding of their approach, no display. Hopefully came they into the field, notwithstanding they knew that to the majority of the people their presence would be obnoxious. They came with faith in God and love for man. They came, impelled by Christian duty and patriotism, to wage a new war against the more deadly enemies of the Republic—ignorance and vice. I am thankful to-day for the pen of Lincoln and for the sword of Grant, but more thankful, by far, for the patient 'schoolma'am' who taught the negro his letters and set a million of us to reading."

Let our Roll of Honor be studied, and let its history and memory be

made known among the churches. It is abundantly worthy, and in results will repay with rich reward.

"WHILE practicing law a number of years ago," says Judge Tourgee, "I had a peculiar will case. An old lady who was a slaveholder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, to be used as far as possible for the 'glory of God.' I was curious to know what course was taken, and upon investigation found that, after meditation and prayer, the pious trustees sold their living legacy at auction, and with the proceeds sent a missionary to China."

THE New England Society of New York celebrated Forefathers' Day December 22d. There was one feature of this anniversary of special interest to the readers of the *MISSIONARY*. It was a speech by Mr. H. W. Grady, editor of the *Atlanta Constitution*. Mr. Grady is a representative Southerner of the progressive type. His theme was The New South, and he handled it in such a way as to elicit the heartiest applause and the warmest commendation from those who heard him. Of course he could not speak on such a theme without having a good deal to say about the negro. We give the following extracts:

"But what is the sum of our work? We have found out that in the general summing up the free negro counts more than he did as a slave. We have planted the schoolhouse on the hill-top and made it free to white and black."

"The relations of the Southern people with the negro are close and cordial. We remember with what fidelity for four years he guarded our defenseless women and children, whose husbands and fathers were fighting against his freedom. To his eternal credit be it said that whenever he struck a blow for his own liberty he fought in open battle, and when at last he raised his black and humble hands that the shackles might be struck off, those hands were innocent of wrong against his helpless charges and worthy to be taken in loving grasp by every man who honors loyalty and devotion."

"But have we solved the problem he presents or progressed in honor and equity towards its solution? Let the record speak to this point. No section shows a more prosperous laboring population than the negroes of the South, none in fuller sympathy with the employing and land-owning class. He shares our school fund, has the fullest protection of our laws and the friendship of our people. Self-interest as well as honor demand that he should have this. Our future, our very existence, depend upon our working out this problem in full and exact justice. We understand that when Lincoln signed the emancipation proclamation, your victory was assured,

for he then committed you to the cause of human liberty against which the arms of man cannot prevail, while those of our statesmen who made slavery the corner-stone of the Confederacy, doomed us to defeat, committing us to a cause that reason could not defend or the sword maintain in the light of advancing civilization."

"We fought hard enough to know that we were whipped, and in perfect frankness accepted as final the arbitrament of the sword to which we had appealed. The South found her jewel in a toad's head. The shackles that had held her in narrow limitations fell forever when the shackles of the negro slave were broken. Under the old régime the negroes were slaves to the South, the South was a slave to the system. Thus was gathered in the hands of a splendid and chivalric oligarchy the substance that should have been diffused among the people, as the rich blood is gathered at the heart, filling that with affluent rapture, but leaving the body chill and colorless."

When Mr. Grady said, "We have planted the school house on the hill-top and made it free to white and black," he must have had in mind the Atlanta University, for he knows all about that school. The \$8,000 a year appropriated from the State justly entitles the Georgians to regard Atlanta University as a State school. But whence comes the money necessary to supplement this appropriation, to meet current expenses? Whence came the \$150,000, and more, that have gone into the fine grounds, buildings and equipments? From New Englanders and children of New Englanders in the West, through the American Missionary Association. Mr. Grady must have known these facts. He knew that New England brains conceived the school, that New England money planted it, that New Englanders have always been, and are, its teachers, what sacrifices they have made, what social ostracism endured, what splendid work they have done and are doing. He knows from personal inspection the superiority of that school, and that this superiority has frequently been spoken of in the columns of the able paper of which he is the editor. He knows that the munificent funds bearing the names of Slater and Peabody were given by New Englanders. All these things, and more in the same direction, Mr. Grady knows, and yet in the presence of New Englanders and in the city where are the headquarters of the American Missionary Association, he did not make the faintest reference in recognition. It is said his speech was extemporaneous. Nevertheless was it not unfortunate that upon such an occasion he failed to give honor to whom honor is due?

THE Freedmen's Aid Society of the Methodist Episcopal Church recently opened a University for white students in Chattanooga, Tenn. Some colored students applied for admission. They were refused, but this was not the end. A colored minister, Rev. B. H. Johnson, pastor of one of the Methodist Episcopal Churches of Chattanooga, meeting Pro-

fessor Caulkins of the university in a store, offered him his hand, but as it was a black hand the professor would not accept it. That would have been a recognition of "social equality." The colored brother felt, and felt justly, that he had been insulted. When knowledge of the insult reached the Executive Committee of the Freedmen's Aid Society, whose funds in large part built and support the university, steps were immediately taken to learn the exact facts in the case. They moved cautiously and wisely, that no wrong should be done and that no unjust judgment should be pronounced, and when they had made a thorough examination of the whole case, heard from both sides and from all sides, they voted that through the trustees of the university the professor be asked to resign at once. The Executive Committee has done right and should have the cordial backing of the entire Methodist Church. A mistake was made when the colored students were refused admission. No matter if they were hired by wicked white men to go and force the issue. All the more should an issue be met when forced by such people. Better that a millstone be hanged around the neck of the institution and that it be drowned in the midst of the sea than that it be made an occasion of offense to one of Christ's little ones. Christ is in the world in the person of these little ones, and he who insults them insults *Him*, and he who insults *Him* insults all who love *Him*.

WE take the following extracts from a letter received by Dr. Strieby from our good friend, Mr. Robert Arthington, of Leeds, England. As a little mirror, showing "ourselves as others see us," it has special significance. We have often thought that the indifference of the Christian people of this country to the question of the salvation of the Indians was a sad spectacle for our brethren in other lands to look upon. Would that the churches might be made to feel this:

"DEAR DR. STRIEBY—I trust the 'missionary laugh' will, by the great mercy of God, 'never come on the air by my side.' Oh, that it might be so with all real Christians.

"In the November MISSIONARY the Indians are mentioned. I am at this moment intensely desirous that the Indians of the South American continent should be reached by the Gospel message. This appears to me to be very difficult, sadly, sadly difficult. But the case in the North American continent seems to me to be altogether different. There, as it regards your part, is a government, and a people, which and who approve of all men's reading the Christian Scriptures. Grand, glorious, if only they would be more practical. Why does not the Government at once solve the problem by sending persons well fitted for the purpose to teach each tribe to read? Then when they can read, the American Bible Society might introduce extensively to the whole of the Indian tribes in the United States the inestimably precious word of God.

"For goodness' sake, if not for God's sake, O, Americans, arise and do this necessary thing. There is no time to be lost. You have "heaped teachers" to yourselves, and you leave these poor men and women, as worthy as yourselves, except real Christians, to their darkness, devoid of the light, joy and infinite good beyond description of a personal intimate knowledge of the sacred Christian Scriptures."

THE FIELD.

1886-1887.

The following list presents the names and post-office addresses of those who are employed in the Churches, Institutions and Schools aided by the American Missionary Association.

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Rev. W. W. Patton, D.D.,	Washington, D. C.	Rev. S. M. Newman, D.D.,	Washington, D. C.
" J. G. Craighead, D.D.,	" "	" John G. Butler, D.D.,	" "

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" Mary D. Hyde,	Zumbrota, Minn.
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CHARLESTON.

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New teachers have not yet been appointed:
The buildings were seriously injured by earthquake, and are now undergoing repairs.

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† Deceased.

* Served part of the year.

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THE SOUTH.

NOTES IN THE SADDLE.

BY FIELD-SUPERINTENDENT C. J. EYDER.

The romantic, pathetic and comical jumble themselves together in a strange medley in these field experiences. But each experience illustrates some phase in missionary work, or italicizes its importance. We drop into a mountain cabin and there find the usual inmates of such mountain homes—a pale-faced, tired-looking woman, with the "old woman in the shoe" sort of family. The oldest of the children is a girl of eighteen. She informs us, during a conversation, that she "*has never seen a book.*" She modifies this statement a bit by adding: "I 'low thayr war one 'fore grandmam died, but I plumab forgot how it looked." Think of it! A girl eighteen years old, in the heart of this country, which boasts itself in its educational advantages, who did not know what a book looked like! What more pathetic appeal can be offered in behalf of this mountain work than this fact presents?

The ignorance of the preachers is often as painfully evident as that of the people. A friend residing in this region told me that he had often been asked by the preacher to read his text for him at the church service, the preacher adding: "I thank God I cannot read; the Spirit teaches me." This preacher was white.

* * *

Here is a case of genuine civil service reform: A member of an A. M. A. church was requested by the committee of his party to run for Congress. He declined unless they would pledge themselves that no money nor *whiskey* should be used to influence voters. The committee replied that this could not be done, as it would lose them the election. "Very well," said this mountain nobleman, "then you must get another candidate." In speaking of the circumstance to this friend, I told him that all his friends rejoiced in the stand he had taken, and that the A. M. A.

appreciated the honor he had conferred upon it by his loyalty to political honesty, but that the country needed such men in Congress as he was. He laid his hand on my shoulder and replied: "It was no great sacrifice; I really believe I would rather go to a good prayer-meeting than to Congress."

* * *

We jog along and come to a little slab meeting-house, just built at considerable self-denial and persistent begging on the part of a few colored Christians. An old brother was called upon to pray at the opening of the service. This was one sentence in his quaint prayer: "Oh, Lord, bless our brother, and give him a pennyroyal tongue." But it is not so foolish a petition, after all. Pennyroyal is an herb growing abundantly in that region, and is used for ointments and salves; it is healing, it soothes irritations, heals old hurts, reduces inflammations. That is the sort of a tongue a missionary superintendent needs. I fancy, also, many pastors would sometimes rejoice in the possession of such a tongue. I doubt if our colored brother could read, but he had in some way learned Solomon's secret: "The tongue of the wise is health."

* * *

The A. M. A. has no school now at Louisville, Ky., but the pastor and lady missionary wisely plan for the instruction of those who do not enjoy school privileges. Coming in upon them one Saturday afternoon, I found a motley group of children, ranging from six to sixteen years of age, gathered in the Sunday-school room of the church. I learned that it was the Industrial Class, which met regularly twice a week. In a little closet in one corner all sorts of second-hand clothing were stored. These garments are sent down by good people of the North, and are made over in this Industrial class. While the children were busy in cutting, fitting and sewing, their teacher gave them useful lessons in Bible texts and truths; sensible suggestions for every-day life, or rudimentary lessons in arithmetic, geography and grammar. To many in these classes this instruction is all they get during the year, and no one can estimate its value. Indeed, the A. M. A. churches are usually a sort of information bureau to the congregations.

The pastor of one church which I recently visited said to his people: "Some of you cannot read; all of you are very busy and find it difficult to get time to read; so I have concluded to give you a brief review of the week's news each Sabbath evening." He then read a summary of events relating to education, temperance, religion and politics. Thus these churches are training the people to a wise exercise of their citizenship.

* * *

The three theological students from Fisk University who were ordained at the State Association in Nashville, in November, find ready

opportunity to prove "their calling" by preaching in the church at Goodlettsville. This church was organized last year, and has not yet secured a settled pastor.

* * *

Rev. John Kershaw, who was recently appointed General Missionary of the A. M. A. in the Cumberland Mountains, reports twenty-one hopeful conversions as the result of a series of meetings held by himself and Bro. Barton, of Robbins. So the work goes forward encouragingly in Scott County. The large army of men who poured into this region during the construction of the Cincinnati Southern R. R., have moved on. The vast number of drinking places this unsettled multitude created a demand for has been greatly reduced. Society has settled to its normal condition. *Now is our opportunity.* Let us plant churches, strengthen and multiply Sunday-schools, establish Christian schools, and thus keep out saloons and places of evil resort. It is always easier to keep the devil out than to get him out.

* * *

Many of our A. M. A. Sunday-schools are rejoicing in new libraries, the gifts of the "Congregational S. S. and Publishing Society," and the "Western Tract and Book Society." The thoughtful Secretaries of these societies have the hearty thanks of the field workers.

CHRISTMAS AT McINTOSH, GA.

Christmas came at the end of a series of revival services which have been held here with encouraging results, some forty young people professing to find Christ precious to their souls, a number of whom will be after due care and examination received into church membership. The members, too, have been cheered and helped in their Christian life, and have resolved to be more fully consecrated to God's service. We commenced the day with a short service at 6:30 a. m., when we had a little talk on the topic, "The Birth of Christ." At 9 o'clock the school children assembled with parents and friends to the number of four-hundred or more, to undertake their exercises, which were very satisfactory, doing great credit to the teachers. Hymns appropriate for the occasion were gone through admirably in the church, which had been gaily decorated with evergreens, palmetto grass, redberries and moss, the Christmas tree being a most conspicuous object, heavily laden with all kinds of good things. The distribution of the various articles followed, and all, both young and old, received a gift. They then turned out, *en masse*, after singing "Praise God from whom all blessings flow," into the school grounds, where their happiness reached its height, the people witnessing some good old fashioned English games undertaken by the boys, including flat-race, three-legged race and sack-racing, (which caused no end of merriment) running high

leap and pole-leaping. The girls, too, were delightfully entertained by the teachers' partaking in corresponding games, which were enhanced by the strains from the brass band in attendance. Later in the afternoon fourteen persons, including Rev. Floyd Snelson, the teachers, and others, started upon an eight-mile drive. A halt was made at McIntosh proper, where holiday festivities were being indulged in by a large number. I am sorry to say, to the detriment of all present. Whilst waiting to give the horses rest, it was plain to be seen that whiskey had been freely partaken of both by male and female, and a disturbance arose in which we could see from the distance the excited people fighting, the women taking the most prominent part. At another settlement on the other side of us, we heard there had been disturbances mainly caused by the "fire-water" drinkers. As I stood looking on, I could not but thank God for the contrast, so plainly set before me in the day's proceedings, and to bless God for the work and workers, whose influence is at least felt for miles around, both among old and young, whom they have under their training. I cannot speak too highly of the teachers here, although my acquaintance with them has only been of three weeks' duration; yet travelling about as I do both in England and America I have learned to form some idea of work in my Master's cause, and say that the work here is worthy of the sympathy and prayers of all God's children, on both sides of the water, on behalf of these once down-trodden sons of Africa.

Miss Plimpton has in her class-room 72 scholars, Miss Robertson 74 and Miss Dox 84, Miss Cutler taking the responsibility in a great measure of the household duties. They are taxed to the very utmost of their strength and have turned away between fifty and sixty children, who would gladly walk many miles each day, if they could be accommodated. The Bible readings at some of the sisters' houses, held twice a week, and also the Bible instruction and society meetings which are held at the teachers' home, are all undertaken after school hours, so that an idea can be formed as to the exceedingly heavy task bearing upon them, but the promise is still as certain to-day as of old, "As thy day so shall thy strength be." Towards sundown the young folks began to scatter to their respective homes, everybody seeming to be delighted with the day's proceedings, and wishing in their hearts that Christmas day came once a month.

JAMES WHARTON, Evangelist.

THE INDIANS.

FIRST IMPRESSIONS OF SANTEE.

BY MISS EDITH LEONARD.

An outside view of any community is always different from an inside view, yet both may be true. I am going to try to give you some of the

impressions I received of the Santee school, during the first days that I spent here, before I began to feel that I was a part of it.

The teachers and scholars were just returning after vacation. The teachers seemed especially happy in meeting the scholars and one another, and beginning work again. I had never known a company of people with so much care who seemed so light hearted and hopeful, and I thought "They love their work."

The boys and girls seemed happy, too, and when I looked at their faces in the chapel and met them later in the home and school, I found in many of them a gentleness and frankness, a trustfulness and willingness to be taught, that surprised me. I had looked for less of these qualities than in white children, but I found more than would be found in most white schools.

Their reverence and attention in church, too, was in striking contrast with what I have seen in many places where the children seem to take no part in the worship. These children always take the attitude of devotion during prayer, and sit quietly and with serious demeanor through three or four services on Sunday. They seem to enjoy it, too, even when there is a part that they imperfectly understand, on account of the use of two languages in these services. They love Bible stories and hymns, and accept what they are taught concerning religious things, with a simplicity that I have been used to finding only in the youngest. Perhaps it is because they are so shut in by themselves here. They know little of the indifference or half concealed hostility to religious truth that is so common in larger communities, even among those who attend church regularly.

During the first weeks here, while our windows were constantly open, I was struck by the amount of singing I heard. From more than one of the houses where the scholars live I could hear the hymn sung at morning prayers; then came the voices of the school in their opening exercises, and later of the music classes. Beside this we often heard the boys and girls singing in recreation hours for pleasure, and again at night before retiring, their evening hymn. The sacred words and the young voices could not fail to bring good thoughts, and I was reminded of Luther's saying, "The devil always flies from music, especially sacred music, because he is a gloomy spirit, and cannot bear joy and gladness."

I am conscious that after three months here I see many things in a different light from that in which I first saw them. I have learned that there are some peculiar hindrances to teaching the Indians, so that it is by no means always easy. I have learned, also, that the teachers, with all their happiness in their work, see enough of sickness and ignorance and evil many times to make their hearts ache.

Yet the cheerful view I received at first was not a false one. There is more to make one sad here than in many other places, but there is also much to make one glad. There is the constant contact with young life,

the opportunity to see how much the every-day blessings of home and school are worth to those who have not had them, the sympathy that comes from a common purpose frankly avowed, and in addition there are abundant opportunities and favorable conditions for teaching these boys and girls to love Christ, and to feel concerning themselves.

"He's fitting us to enter
Into His service sweet."

I think nearly all who are here, both teachers and scholars, feel that this lonely little cluster of buildings away off on an Indian reservation, is, for them, one of the best places the earth contains.

THE CHINESE.

BY REV. W. C. POND.

"A great door and effectual is opened unto me, and there are many adversaries."—*1 Cor.*, xvi, 9.

What Paul experienced at Ephesus, we find to be true in our humble work among the Chinese in California. We are grateful that the door is open, and that it is as great and as effectual as it is. We cannot deny that there are also "many adversaries."

Our Chinese brethren think that some of these, among their own countrymen, and even among the pupils in our schools, are peculiarly annoying. Jee Gam was telling me, a few days since, of an experience with one of these, which I asked him to write out for the readers of *THE AMERICAN MISSIONARY*:

"Several months ago, while Mrs. Lamont, Gin Foo King and myself, were busily engaged in teaching the other scholars at the Barnes school, our attention was diverted by the voice of one who was not studying, but talking aloud. He was a pompous fellow, who, though he is only a servant, dresses like a very rich man. Working for \$16 per month, he wears a purple figured silk coat and a gold bracelet. He puts on the appearance, in the school-room, of high breeding and great learning. As we listened to him, this is what we heard: 'What doctrine have the foreigners? They have no duty between Emperor and officials, parents and children, elder and younger brother, husband and wife, or even between friends; but we, Chinese, are taught by our great sage, Confucius. His teaching on these duties is above all that men ever taught on earth. The foreigner has not the son of heaven (meaning the Emperor). When he is 21 years old he leaves his home and thinks no more of his parents; not only so, but leaves them to take care of themselves. The husband lends his wife to his friends, who walk with her arm in arm on the street. The way of courtship and marriage is like that of beasts. He knows no polite-

ness, no integrity, no modesty, and no shame; in fact, all foreigners are barbarians. Confucius said: "I have heard of barbarians becoming Chinese, but have never heard of Chinese becoming barbarians." He continued at length in that way. Gin Foo King and I listened till patience failed us. 'Where did you get your knowledge about the foreigners?' I asked. 'What do you know of the Bible?' He gave no answer. 'Who are these people that Confucius called barbarians? Were they Americans, or English, or Germans? Would you take your teacher, Mrs. Lamont, for a barbarian? Would you claim that you are more enlightened than she?' I then explained to him that those whom Confucius called barbarians were people within the Chinese Empire; his China was a small country, covering only a few of the present central provinces, and all the people outside that district were esteemed to be barbarians. There were no Americans when he lived, and as to English and Germans, he knew nothing about them. He did not call *them* barbarians."

When the pupils heard this, they laughed at the pretentious scholar. Since then he does not loudly and boastfully contend; at least, in our presence; but I have reason to think that he works against us privately. We pray for him, and we hope that God will answer our prayers and open his eyes and change his heart, so that he may see the beauty and the excellence there is in Christ.

Our brethren are justified in praying for such adversaries. Some years ago one who had (for the sake of learning English) been very constant at the Oakland school, on becoming a Christian confessed that for months he had carried a pistol in his pocket, determined, if he could with safety, to shoot Jee Gam because of his zeal in leading his countrymen to Christ. We did not labor for that "adversary" in vain.

Another was formerly a constant attendant at the Bethany school, and a constant student of the New Testament. But it was in search of material with which to counteract the influence of helpers and teachers, and hold his fellow pupils firm to the ancestral faith. Among other passages he came upon that one in Matt. ix, 17, which speaks of the new wine in old bottles. It served his purpose admirably. "China," he said, "is an old bottle, very old; you must not put this new doctrine into it; it will burst." But Hong Sing, who was then a member of this school, answered him well: "It is not China that is old and weak, but our heathen customs of worshipping ancestors and buying luck at the shrine of Joss, etc., etc. Put the doctrine of Christ into these and it will burst them certainly; but put it into China, and it will make her stronger and fairer than ever."

One Sunday evening, sitting in my study, preparing for our evening service, while the Chinese Sunday-school was going on in an adjoining room, I overheard some Chinaman vigorously exhorting the pupils. I went out to see who it was. It was this "adversary." I asked what he

was saying. "He is telling us," a pupil replied, "that he has found out that Jesus is the true God and only Saviour, and asking us all to believe in Him."

BUREAU OF WOMAN'S WORK.

A WEEK AT A NORMAL SCHOOL.

A visitor at one of our normal schools in the South asked the principal for a schedule of a week's work, *outside* of the regular school duties. The visitor reports this school to be equal to Northern schools of the same grade and one where the aim is not only to promote good scholarship but also to develop earnest and intelligent Christian character.

SCHEDULE.

Sunday, 9 A. M.	Miss H.	S. S. Teacher's Meeting.
" 10 A. M. to 1 P. M.		S. S. Church and Choir.
" P. M.	S. S. Class,	Reading and Prayer Meeting.
" 7:30 P. M.		Church Service.
Monday	Miss P.	Mothers' Meeting.
" 3:30 P. M.	Miss L.	Girl's Society.
"	Miss F.	School Visitation.
Tuesday, 4 to 5 P. M.	Miss F.	Class Prayer Meeting.
" 7:30 P. M.		Church Prayer Meeting.
Wednesday		School Visitation.
" 6 P. M.		School Teacher's Meeting.
" 7:30 P. M.	Miss H.	Reading Circle.
Thursday	Miss F. and others	Girls' Prayer and D. B. Work.
" 3:30 P. M.		Teacher's Class.
" 7:30 P. M.	Daniel's Band,	Bible Study and School Prayer Meeting.
Friday		School Visitation.
"	Miss L.	Primary Teacher's Meeting.
"		Individual Work.
Saturday		Cleaning, Mending, etc.
"	Miss H.	Music Lessons.

In addition to this regular missionary work every week and every day in the week, there are Temperance and Missionary meetings, the preparation of Missionary letters and various incidental Christian works. This school is a fair illustration of all.

HOW WE RAISED THE DEBT.

Mother was East and father had gone to the Association at Plankinton. Only *Tante* was left to keep us straight. We had run through the list and done most everything, except going swimming and the pillow-fight. There were still several raw September days to be disposed of.

Putting the play-room to rights one day, our throats just ached for chocolate creams. We would make Taute pay so much a sight of the play-room in apple-pie order. Taute would not be taxed, but would like some jumping-jacks and nuns for her little Oahe girls, and we could come by our chocolate creams honestly.

It would be hard to tell how it all came about, for one said one thing and one another, until out of all the Babel and confusion we decided on a fair, a real missionary fair. How our tongues wagged while our fingers flew! How the jumping-jacks multiplied, and the sedate little nuns came trooping forth each with prayer-book and rosary, after whole families of pert-looking acorn dolls! As by magic the bright bits of paper grew into kites, mats and book-markers, and pen-wipers and pin-cushions; how could one have a fair without them!

The day came at last. We had from Thursday evening until the next Monday afternoon. (What a trying day Sunday was. Do you think it was very, very wicked counting our jacks and nuns, and seeing how much they would bring?)

The dining-room table Mamma let us have, and a string running across the room made a splendid trapeze, where the nuns flirted and danced with their jacks, the tea-kettles bubbled and the acorn baskets turned somersaults. Oh! 'twas just shocking! And the acorn dolls that kept watch over the fancy articles didn't behave a bit better. They bowed and curtsied until their heads bobbed off. Even the brave potato-man, who was marshal of the day, could scarcely sit still on his potato-horse. Perhaps they felt good because they were going to raise the A. M. A. debt.

And it was just as Mabel and Olive had said: Miss Haynes did buy a jack and Miss Leonard a nun, and Miss Ilsley and Miss Pratt both took dolls. Then those who had jacks wanted nuns and those who had nuns must have jacks, and no one could resist the acorn dolls, their heads rolled off so easily. Our buttonhole bouquets, too, were just one cent, and little Ruthie Chadbourne's papa and mamma thought missionary candy very good for her, so they bought ever so many little scallop-shells full at five cents apiece.

Miss Hunter, of Greenwood, was here, and had to buy out of politeness, and when it was all over Mamma bought us out—that was, we are quite sure, out of kindness. We had forgotten to say that Father and Mother had come home. They had to come to help buy the things, you see. Now that it is all over, we want you should know what a happy time we had, and send you our pennies to raise the debt with. Your friends and co-workers,

THREE LITTLE RIGGS CHILDREN

AND THEIR THREE RIGGS-WARNER COUSINS.

P. S.—We have forgotten all about our chocolate creams.

SANTEE AGENCY, Neb., September, 1886.

RECEIPTS FOR DECEMBER, 1886.

MAINE, \$421.41.

Bangor. Hammond St. Cong. Ch., ad'l, 87.50; First Cong. Sab. Sch. 17.51; Cen. Cong. Ch. and Soc., 10.....	\$65 01
Bangor. W. S. Dennett, 26; John L. Crosby, 2 for <i>Pleasant Hill, Tenn.</i>	28 00
Bath. Mrs. James Covel.....	1 00
Blue Hill. Cong. Ch. and Soc.....	9 00
Brewer. First Cong. Ch. and Soc.....	12 00
Calais. First Cong. Sab. Sch., for <i>Tallego C.</i>	10 00
Castine. Mrs. C. M. Cushman, for <i>Student Aid, Tougaloo U.</i>	6 00
Castine. "Your loving little friends," Mary and Margaret J. Cushman, 2 ea....	4 00
Cumberland Mills. Warren Ch. to const. FREDERIC D. LARRABEE and HARRY H. MELCHER, L. M's.....	67 23
East Orrington. Cong. Sab. Sch., for <i>Pleasant Hill, Tenn.</i>	21 00
Farmington Falls. Cong. Ch.....	7 00
Gorham. First Cong. Ch. and Soc., ad'l to const. MRS. SARAH J. HAMBLIN, SUMNER L. OSBORNE and GEORGE W. CROCKER, L. M's.....	22 03
New Gloucester. By Mrs. A. R. Jordan, 4; Two bbls. and one box of goods, for <i>Selma, Ala.</i>	4 00
Norridgewock. Cong. Ch. and Soc.....	30 00
North Anson. Mrs. Eunice S. Brown.....	10 00
Norway. Mrs. Mary K. Frost.....	2 50
Orono. Cong. Ch.....	1 00
Portland. Williston Sab. Sch., to const. DR. A. K. P. MESERVE and EDMUND T. GARLAND, L. M's.....	60 00
Saco. First Parish Cong. Ch.....	10 64
South Gardiner. Cong. Ch.....	6 00
South Paris. Cong. Ch.....	6 00
Union. By Mrs. S. L. Norcross, 5; Two bbls. of goods, for <i>Selma, Ala.</i>	5 00
Waterford. Cen. Cong. Sab. Sch.....	5 00
Wells. "Christmas Club of Little Children, Second Ch.," Pulpit Bible, for <i>Pleasant Hill, Tenn.</i>	
York. First Cong. Ch. and Soc.....	29 00

NEW HAMPSHIRE, \$579.13.

Bennington. Cong. Ch. and Soc.....	5 32
Bennington. Children of Cong. Ch., for <i>Rosebud Indian M.</i>	2 10
Bradford. "E. B. G.".....	1 00
Bristol. Cong. Ch. and Soc.....	6 00
Campton. Cong. Ch. and Soc.....	3 00
Concord. Cong. Ch., 76 87; David E. Willard, 5; "A Friend," 5.....	86 87
Derry. Ladies of First Cong. Ch., for <i>Woman's Work.</i>	20 00
Durham. Miss Carrie Matheis, for <i>Student Aid, Atlanta U.</i>	10 00
Goffstown. Mrs. M. A. Stinson, 10; Ladies, bbl. of Clothing, etc., val. 8, for <i>Brewer Inst.</i>	10 00
Gorham. Cong. Ch.....	2 50
Great Falls. First Cong. Ch.....	20 00
Haverhill. Cong. Ch.....	12 15
Hollis. "A Friend, Christmas Offering" Keene. First Cong. Sab. Sch., to const. LEONARD J. TUTTLE, WM. G. HALL, MISS LAURA B. TILDEN, MRS. J. L. WYMAN and AZRO B. SKINNER, L. M's.....	161 06
Londonderry. C. S. Pillsbury.....	1 00
Nashua. First Cong. Ch. and Soc.....	44 50
New Ipswich. Children's 24th Annual Fair (1 of which from a little boy for <i>Indian M.</i>) 14.85 and Cong. Sab. Sch., 20, to const. Miss CARRIE B. WILSON, L. M.....	34 85
New Ipswich. Leveritt Lincoln.....	10 00
Pelham. Cong. Ch. and Soc.....	41 28

Penacook. Cong. Sab. Sch.....	\$6 00
Portsmouth. (—).....	5 00
Stratham. Cong. Ch. and Soc., to const. MRS. MARIA H. THOMPSON, L. M.....	39 00
Suncook. Mrs. Elsie G. Green.....	5 00
Wilton. Second Cong. Ch.....	24 50
Winchester. Cong. Sab. Sch.....	8 00

VERMONT, \$890.67.

Barnet. Mrs. Mary W. Boardman, 100; Cong. Ch., ad'l, 67.10.....	167 10
Barton Landing. Ladies Aid Soc. of Cong. Ch., for <i>McIntosh, Ga.</i>	5 50
Bellevue Falls. Cong. Ch. (30 of which to const. Miss LUCIA E. ADAMS, L. M.).....	49 60
Bennington Center. First Cong. Ch.....	28 00
Bradford. Mrs. E. C. Redington, by Mrs. Henry Fairbanks, for <i>McIntosh, Ga.</i>	5 00
Cabot. Cong. Ch.....	16 00
Chelsea. Cong. Ch.....	49 04
Duxbury. Cong. Ch.....	5 70
Essex. "Cash".....	4 50
Glover. Cong. Ch. and Soc.....	12 00
Grauby and Victory Cong. Ch. and Soc. Guildhall. Ladies, by Mrs. Geo. Hubbard, for <i>McIntosh, Ga.</i>	3 34
Hartford. Second Cong. Ch., 29.60; "A Friend," 16.....	5 00
Jamaica. Ladies, by Mrs. A. W. Wild, for <i>McIntosh, Ga.</i>	45 60
Manchester. Mrs. Anna B. Burton, to const. GEORGE G. BURTON, L. M.....	3 00
Manchester. Ladies of Cong. Ch., bbl. of C., for <i>Atlanta U.</i>	30 00
Marshfield. Cong. Ch.....	7 42
Middlebury. Cong. Ch.....	34 63
Montpelier. L. C. Bowen.....	5 00
Newbury. Hon. P. W. Ladd.....	5 00
New Haven. By Mrs. L. W. Stowe, Two bbls., for <i>Oaks, N. C.</i>	
Newport. Ladies, for <i>McIntosh, Ga.</i> , by Mrs. Henry Fairbanks.....	27 75
Newport. "A Friend, Christmas Offering".....	10 00
Norwich. Cong. Ch. and Soc., 10; Mrs. H. Burton, 1.....	11 00
Orwell. Cong. Ch.....	40 00
Peacham. Cong. Ch. and Soc.....	42 03
Rupert. Cong. Ch.....	17 04
Rutland. Gen'l W. Y. Ripley, 25; Hon. Redfield Proctor, 25, for <i>Atlanta U.</i>	50 00
Saint Johnsbury. South Cong. Ch. and Soc.....	99 87
Springfield. Mrs. B. D. Forbush, for <i>Macon, Ga., freight.</i>	1 80
Stowe. Cong. Ch.....	44 00
Townshend. Proceeds of Harvest Festival held by the boys and girls of Cong. Sab. Sch., for <i>McIntosh, Ga.</i>	14 66
West Brattleboro. Cong. Ch.....	11 19
West Randolph. Cong. Ch.....	20 00
Ladies of Vermont, for <i>McIntosh, Ga.</i> —	
Barton Landing, 1 bbl., freight.....	2 00
Essex Junction, ".....	1 80
Hartland, 1 bbl. ".....	
Ludlow, 1 bbl. ".....	2 00
North Craftsbury, 1/2 bbl. ".....	2 00
Wallingford, 1 ".....	1 00
Walpole, 1 ".....	
Windham, 1 ".....	2 00
West Charleston,	9 05
	19 85

MASSACHUSETTS, \$5,329.42.

Action. Cong. Ch. and Soc.....	20 00
Amherst. Cong. Ch.....	80 00
Andover. Free Christian Ch.....	2 55
Ashburnham. M. Wetherbee.....	1 00
Ashfield. "A Friend".....	2 00
Ayer. Cong. Ch. and Soc.....	10 80

Boston. Park St. Ch., for Park St. Mission Station, <i>Indian M.</i> , 208.62; Homeland Branch of Sewing Circle, Park St. Ch., for ed. of two <i>Indian girls</i> , Oahe, <i>Indian M.</i> , 100; Union Ch. and Soc., 145.85; Miss Julia S. Bartlett, for <i>Student Aid</i> , Atlanta, U., Ga., 100; "A Lady," 100; Mrs. C. A. Spaulding, for <i>Pleasant Hill</i> , Tenn., 50; Mt. Vernon Ch., Mrs. C. C. Parkhurst, 20; "Mite from a friend in Central Ch., 2, — Dorchester; Village Ch. and Soc., 45.47.....	\$771 94
Bridgewater. Central Square Sab. Sch., for Atlanta U.....	25 00
Brimfield. Ladies Union of Second Cong. Ch., for Freight.....	2 00
Brookline. "A Friend".....	50 00
Cambridgeport. Mrs. M. L. C. Whitney.....	1 50
Charlottesville. Cong. Ch.....	4 86
Chelsea. Central Ch. and Soc.....	18 80
Cohasset. Second Cong. Ch. and Soc., 58.79; Second Cong. Sab. Sch., 6.27.....	65 06
Curtisville. "Mrs. G. E. D.".....	5 00
Dalton. Hon. Z. M. Crane.....	100 00
Dedham. Cong. Ch.....	8 00
East Bridgewater. Union Ch. and Soc.....	21 95
Easthampton. Payson Cong. Ch., 221.46; Payson Ch. Sab. Sch., 50; First Cong. Sab. Sch., 23.88; "Louise," 50c.....	301 34
East Longmeadow. Eunice Morgan.....	50 50
Enfield. Cong. Ch. and Soc.....	50 72
Everett. Cong. Ch. and Soc., for <i>Chinese M.</i>	7 34
Fall River. "Friends," for <i>Indian M.</i>	11 00
Falmouth. Cong. Sab. Sch., for <i>Pleasant Hill</i> , Tenn.....	10 00
Fitchburg. Ladies of Rollstone Ch., box of C., val. 110, for <i>Straight U.</i>	
Framingham. South Cong. Sab. Sch., for <i>Student Aid</i> , Atlanta U.....	21 55
Framingham. Mrs. T. N. Brewer, 10; Geo. Nourse, 5.....	15 00
Granby. Cong. Ch. to const. DEA. SIMEON KELLOGG, CYRUS A. SMITH and ARTHUR T. WARNER, L. M.....	100 00
Granville. Mr. and Mrs. C. Holcomb.....	10 00
Greenfield. Second Cong. Ch., 37.80; Jeanette Thompson, 50c.....	38 30
Groveland. Cong. Ch. and Soc.....	7 00
Hardwick. Cal. Cong. Ch.....	8 65
Harwich. Cong. Ch. and Soc.....	8 92
Haydenville. Cong. Ch. and Soc.....	10 00
Holliston. Bible Christians of Dist. No. 4.....	30 00
Hyde Park. First Cong. Ch., 20.26; First Cong. Ch., adl. by Gen'l Carrington, 10; for <i>Student Aid</i> , Atlanta U.....	30 26
Lakeville. "A Friend".....	4 50
Leicester. First Cong. Ch.....	57 41
Lexington. Hancock Ch. and Soc.....	17 86
Lincoln. Chas. S. Smith and "Other Friends," 12 bbls. Apples, for Atlanta U.....	
Ludlow. "Precious Pearls," bbl. of C., etc.; Cash, 2.50, for Macon, Ga.....	2 50
Lynn. First Ch. of Christ.....	15 75
Malden. First Cong. Ch. and Soc.....	44 85
Marblehead. Hon. J. J. H. Gregory, for <i>Pleasant Hill</i> , Tenn.....	43 00
Marblehead. First Cong. Ch. and Soc.....	15 00
Marion. Cong. Ch.....	9 00
Marshfield. Rev. E. Alden, for Atlanta U.....	20 00
Newburyport. Sab. Sch. Class, North Cong. Ch.....	4 21
Newton. Newton Indian Ass'n, ad'l, for <i>Santee Indian M.</i>	20 00
North Abington. Lorenzo Bowen, for <i>Pleasant Hill</i> , Tenn.....	2 00
North Adams. First Cong. Ch.....	63 58
Northampton. A. L. Williston, 500; "A Friend," 50c.....	500 50
North Andover. Cong. Ch. and Soc. to const. WILLIAM MOORE, L. M.....	70 00
North Brookfield. First Cong. Ch.....	120 53
North Brookfield. First Cong. Sab. Sch., for <i>Student Aid</i> , Fisk U.....	15 00
North Brookfield. Union Ch. Sab. Sch., 25; Cong. Sab. Sch. of First Ch., 14.50, for <i>Pleasant Hill</i> , Tenn.....	39 50
Pittsfield. First Cong. Ch., 58.98; South Ch. and Soc., 52.77, to const. REV. I. C. SMART, L. M.....	\$111 75
Pittsfield. "Friends," 29.02; Miss Salisbury's School, 13.25, for <i>Indian M.</i>	42 27
Pittsfield. Mrs. H. M. Hurd, Box and Bbl. of C., 4 for freight, for <i>Tougaloo U.</i>	4 00
Plainfield. Cong. Ch. and Soc.....	10 00
Plympton. Rev. V. J. Harshorne.....	5 00
Prescott. Rev. Augustus Alvord.....	5 00
Prescott. Cong. Sab. Sch., for <i>Marle Adlof Sch'p Fund</i>	20 20
Reading. Cong. Ch. 26.39; "A Friend," 2.....	28 39
Reading. Mrs. Eliza A. White, Bbl. of C., etc., for Macon, Ga.....	
Rockland. Cong. Ch.....	67 00
Rutland. Cong. Ch.....	4 00
Somerville. Franklin St. Ch., 19.24; "Friend," 15, for <i>Student Aid</i> , Atlanta U.....	34 24
Somerville. Day St. Cong. Ch. and Soc.....	15 00
South Amherst. Cong. Ch.....	6 63
Southboro. Cong. Ch. and Soc.....	19 32
South Hadley Falls. —, for <i>Student Aid</i> , Straight U.....	2 00
South Weymouth. Union Ch. and Soc.....	36 87
Springfield. South Ch. Sab. Sch., for <i>Student Aid</i> , Fisk U.....	25 00
Springfield. "Friends," for <i>Indian M.</i>	5 50
Springfield. "Friends," Box of C., etc., and Pkg. Miss'y Maps, for Macon, Ga.....	
Stockbridge. Cong. Ch.....	63 67
Stockbridge. Lydia I. Walker, for <i>Tougaloo, Miss</i>	1 00
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Walpole. Cong. Ch. and Soc.....	19 07
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Worcester. Plymouth Cong. Ch., for <i>Indian M.</i>	115 44
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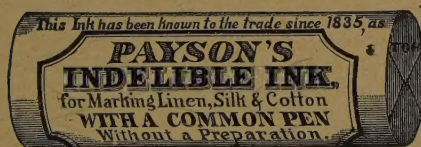
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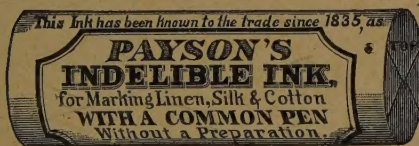
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AND BONELESS BACON.

NONE GENUINE UNLESS SHOWING OUR PATENTED TRADE-MARKS, A LIGHT METALLIC SEAL ATTACHED TO THE STRING, AND THE STRIPED CANVAS, AS IN THE CUTS.

A little higher in price, but of unrivalled quality



FOR PLAIN OR DECORATIVE
MARKING ON ANY FABRIC.

ESTABLISHED OVER TWENTY YEARS,

AND STILL THE ONLY INK THAT

ALWAYS GIVES SATISFACTION

TO

Buyer, Seller and Consumer.

1850 Thirty-Seventh Year. 1887

Manhattan Life
INSURANCE CO.

OF NEW YORK,

156 AND 158 BROADWAY.

AGENTS WANTED.

We desire to engage the services of competent, reliable men as Agents, in localities where this company is not now represented. Liberal arrangements will be made with men who would like to undertake the business. The requirements are, a good reputation for honesty and integrity, popularity, intelligence, industry and perseverance. With these qualities any man can succeed; if he can add enthusiasm he can command great success. Send references as to ability, integrity, etc.

Accumulation.....11,155,000
Surplus, by New York standard, 2,254,000

Cash surrender values. Policy incontestable after five years. Very liberal to insurers, embracing the non-forfeiture law of New York.

JAMES M. McLEAN, President.

J. L. HALSEY, 1st Vice-Prest.

H. B. STOKES, 2d Vice-Prest.

H. Y. WEMPLE, Secretary.

S. N. STEBBINS, Actuary.

CHOICEST FOODS IN THE WORLD.
A. B. C. STEAM COOKED
CRUSHED WHITE OATS.

A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,
Hulled, Steam-cooked, Desiccated.

BEWARE OF IMITATIONS!!

American

Made from the Finest Grains.
All Impurities Removed. Prepared for the table in ten minutes.

Ask for A. B. C. Brand only.
(Registered Trade Mark.)

Breakfast

PATENTED.

Cereals.

For sale by all Grocers. Send for circulars, etc., to THE CEREALS M'FG CO., 83 Murray Street, N. Y. (Incorporated 1875.)

We want additional subscribers to the
AMERICAN MISSIONARY.

What can you do to secure them?

FIFTY CENTS PER ANNUM.

Send to H. W. HUBBARD, Treasurer, 56 Reade Street, New York City.

PHENIX INSURANCE COMPANY

OF BROOKLYN, NEW YORK.

STATEMENT JANUARY 1, 1887.

CASH CAPITAL.....	\$1,000,000 00
Reserve for Unearned Premiums.....	3,466,886 97
Reserve for Unpaid Losses.....	353,759 83
All other Liabilities.....	5,438 10
Net Surplus.....	557,086 78

CASH ASSETS,	\$5,383,171 68
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STATEMENT OF ASSETS.

United States Bonds, market value.....	\$1,104,250 00
Other Stocks and Bonds.....	1,502,858 90
Loans on Bond and Mortgage.....	294,900 00
Loans on Call.....	80,758 76
Cash in Bank and Office.....	495,135 83
Real Estate.....	1,082,787 53
Premiums in course of collection.....	667,231 88
Interest accrued.....	11,716 42
Bills Receivable for Marine Premiums.....	140,284 55
Rents due and accrued.....	3,247 81

TOTAL ASSETS,	\$5,383,171 68
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STEPHEN CROWELL, President.

PHILANDER SHAW, Secretary.

WM. R. CROWELL, Vice-President.

GEO. H. FISKE, Ass't Secretary.

F. P. BURKE Local Secretary.